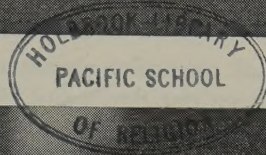


# The Alliance Weekly

JULY 24, 1957



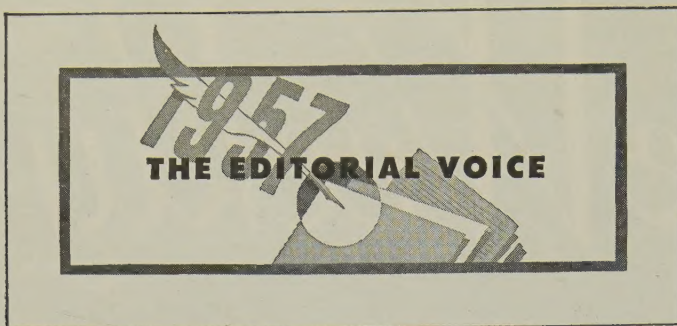
INKMEYER

*In this issue*

YOUNG FILIPINAS ATTEND CHURCH

STEPS IN THE SPIRITUAL WALK . . . . By Mrs. R. M. Kincheloe  
LITERACY PROMOTES LIGHT . . . . . By Rev. William Berg





## WE LIVE IN A STATE OF EMERGENCY

The fall of man has created a perpetual crisis. It will last until sin has been put down and Christ reigns over a redeemed and restored world.

Until that time the earth remains a disaster area and its inhabitants live in a state of extraordinary emergency.

Statesmen and economists talk hopefully of "a return to normal conditions," but conditions have not been normal since "the woman saw that the tree was good for food . . . and pleasant" . . . and "to be desired to make one wise" and "took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

It is not enough to say that we live in a state of moral crisis; that is true, but it is not all. To illustrate, we may say that war is a crisis in international relations, a breach of the peace between nations, but that is to leave much unsaid. Along with that breach comes widespread ruin, the death of countless thousands of human beings, the uprooting of families, indescribable mental and bodily suffering, the wanton destruction of property, hunger and disease and a hundred forms of misery which grow out of these other horrors and spread like fire over large portions of the earth affecting millions of persons.

So the Fall was a moral crisis but has affected every part of man's nature, moral, intellectual, psychological, spiritual and physical. His whole being has been deeply injured; the sin in his heart has overflowed into his total life, affecting his relation to God, to his fellow men and to everyone and everything that touches him.

There is also sound Bible reason to believe that nature itself, the brute creation, the earth and even the astronomical universe, have all felt the shock of man's sin and have been adversely affected by it.

When the Lord God drove out the man from the eastward garden and placed there cherubim and a flaming sword to prevent his return, the disaster was beginning to mount and human history is little more than a record of its development.

It is not quite accurate to say that when our first parents fled from before the face of God they became fugitives and vagabonds in the earth; and it is certainly not true to say that they passed from the love and care of the One who had created them and against whom they had so deeply revolted. God never abandoned the creatures made in His image. Had they not sinned He would have cared for them by His presence; now He cares for

them by His providence till a ransomed and regenerate people can look once more on His face (Rev. 21:3, 22:4).

Milton caught the spirit of that scene at the east the garden and expressed it as accurately as any theologian could do. In language that is both hopeful and sad he describes the departure of the sinning couple from the garden:

*The Cherubim descended . . .*

*High in front advanced  
The brandished sword of God before them blazed,  
Fierce as a comet; which with torrid heat,  
And vapor as the Libyan air adust,  
Began to parch that temperate clime: whereat  
In either hand the hastening Angel caught  
Our lingering parents, and to the eastern gate  
Led them direct, and down the cliff as fast  
To the subjected plain—then disappeared.  
They, looking back, all the eastern side beheld  
Of Paradise, so late their happy seat,  
Waved over by that flaming brand; the gate  
With dreadful faces thronged and fiery arms.  
Some natural tears they dropped, but wiped them soon;  
The world was all before them, where to choose  
Their place of rest, and Providence their guide.  
They, hand in hand, with wandering steps and slow,  
Through Eden took their solitary way.*

Men are lost but not abandoned; that is what the Holy Scriptures teach, that is what Milton was saying and that is what the Church is commissioned to declare. The traveler lost in a blizzard knows he is lost; it is the assurance that a rescue party is searching for him that prevents his knowledge from turning to despair. His friends may not reach him in time but the hope that they will enables him to stay alive when hunger and cold and shock say that he should die.

Let a flood or a fire hit a populous countryside and no able-bodied citizen feels that he has any right to relax till he has done all he can to save as many as he can. While death stalks farmhouse and village no one dares relax; this is the accepted code by which we live. The critical emergency for some becomes an emergency for all, from the highest government official to the local Boy Scout troop. As long as the flood rages or the fire roars on, no one talks of "normal times." No times are normal while helpless people cower in the path of destruction.

In times of extraordinary crisis ordinary measures will not suffice. The world lives in such a time of crisis. Christians alone are in a position to rescue the perishing. We dare not settle down to try to live as if things were "normal." Nothing is normal while sin and lust and death roam the world, pouncing upon one and another till the whole population has been destroyed.

To me it has always been difficult to understand those evangelical Christians who insist upon living in the crisis as if no crisis existed. They say they serve the Lord but they divide their days so as to leave plenty of time to play and loaf and enjoy the pleasures of the world as well. They are at ease while the world burns; and they can furnish many convincing reasons for their conduct even quoting Scripture if you press them a bit.

I wonder whether such Christians actually believe in the fall of man.



# Steps in the Spiritual Walk

By MRS. R. M. KINCHELOE

WITHOUT the constant infilling of the Holy Spirit we Christians can easily become spiritual monstrosities—defeated, confused, lethargic and fluctuating. The need for the Holy Spirit in our lives is no less urgent than the biological drives of hunger, thirst, breathing and sleep, all of which are natural and necessary for proper bodily growth. Like these physical drives of the body, the Holy Spirit is the natural and necessary drive for proper spiritual growth.

We may not understand all the doctrinal principles, we may not be able to analyze the process of becoming a Spirit-filled Christian; but we can, like a little year-old child, get up and, though very wobbly at first, start walking. The baby need not be a physically matured person before he uses his feet and goes where he wants to go. So young Christians need not wait to become ripened saints before beginning to walk in the Spirit. How does the baby accomplish that first exciting walk across the room? He takes steps—puts one foot before the other. So our walk in the Spirit must be accomplished by taking steps. What steps must we take?

The first step must be the receiving of the Holy Spirit. There will be no walking in the Spirit until we have the Spirit. Receiving the third Person of the Godhead is not an alternative in our spiritual experience, nor is it an emergency measure. He is our only means of proper natural growth. Our whole attention must be concentrated on receiving Him. We do not develop into being spiritual persons; we receive the Spirit.

A second step is the lining up of our goal with God's purpose. Whatever our individual goal in life may

be, we must line that goal up with God's primary purpose—the establishment of His glorious kingdom. Our goal and God's purpose must become synonymous if we are to have normal spiritual growth.

Next, our properly aligned goal must be matched by proper decisions. This third step is the day-by-day making of definite decisions in favor of God's program for our individual lives. Each sincere decision, like a stake driven in, lays a solid foundation for effective action and genuine progress.

Another key step, after having received the Holy Spirit, is realizing God's presence. It is preposterous for us to act as though God had gone off and left us. God is *here!* This is the essence of victory. Our prayer should not be a desperate pleading with God for His presence, but a spontaneous thanking Him for His presence.

Step five is a constant attitude of confidence in God. We must tell God we are depending on *Him*. With this attitude, up-and-down circumstances will never discourage or frustrate us, and losing confidence in ourselves will not mean defeat.

The next step must be to make ourselves available to God day by day, moment by moment—always being found in the place where He can lay hold upon us and use us. There must be no compromise, no careless living, no deliberate sin-



*Mrs. Kincheloe teaches in the Canadian Bible College in Regina, Sask. In this article she presents sixteen practical—and fundamental—aids to Christian growth. "The Bible will become the live Book it was meant to be. . . . There will be victory over sin. . . . The prayer life will be vitalized. . . ."*

ning, no deviating from His will.

The seventh step will prove valuable, for there will be occasions when we must remember our act of consecration. Recalling that initial experience of receiving the Holy Spirit will always serve to give us a sense of security and boldness in the face of the devil, who will inevitably try to inject the poison of doubt into our minds.

Usefulness is the next step. We must aim to be instruments for the operation of the Holy Spirit in the world; first by a holy yearning for opportunities to serve and witness and, second, by constant exercise in intercessory prayer.

Proper friendships will also prove to be an important step. We must cultivate the fellowship of other Christians who are "walking in the Spirit." Our most valuable type of friend is the one who points us to God and whose life constantly says, "Look up!"

Four more steps follow logically and will mean real progress. First, we must take an active delight in the presence of the Holy Spirit. There must be pauses in our busy days when we stop to apprehend and rejoice in His nearness. Second, we must stand firm against our own sins, hating them relentlessly and applying the blood of Christ freely. Third, we must treat the devil like the defeated foe that he is. Christ is the victor and He invites us to identify ourselves with Him in His once-for-all victory. Fourth, we must recognize our proper social position—I am "the least of all saints." The attitude that everyone else is nicer, better than we are, will produce the solution for many problems with family, friends and associates, or with oneself.



The two most important steps, however, are prayer and Bible reading. There is no substitute for prayer, no alternative, no adequate synonym. There must be systematic coöperation with the Holy Spirit in day-by-day communion. A set-aside place at a set-aside time is highly important as an aid. The prayer time will become the hub around which every other activity in the day will revolve.

There is no substitute for reading the Bible. Without the Word of God as our source of daily nourishment we must remain forever stunted, "babe-in-arms" Christians. Without the two steps of prayer and Bible reading there will inevitably be backsliding instead of advancement.

One more step will help us to take all the others—the step of genuine interest. Interest is a most practical key to success in any field of endeavor. Interest will provide us with the necessary ability to concentrate all our attention on walking in the Spirit. Active interest can turn our walking into leaps and bounds of phenomenal progress.

These sixteen steps in the Spirit will produce normal, healthy Christians. The Bible will become the live Book it was meant to be. On every page Christ will be seen walking. There will be victory over sin

and an end to an up-and-down spiritual experience. The prayer life will be vitalized. Sloppy service will become a thing of the past. Revival will be the order of the day!

We may be just wobbly children in the Lord, but as we start taking steps, these sixteen steps, we will find that we are actually walking, getting somewhere with God. ♦ ♦ ♦



### Our Loving God

*We are too prone to think of God only as at the head of battles and as leading great hosts in orderly processions; we forget that He giveth His beloved sleep, that He dries the tears of sorrow and that He does about us the work of a servant, ministering to our life in patience and tenderness and all-bountifulness of love.*—JOSEPH PARKER.

### The Peace of God

How is it that believers so often fail to enjoy this promised blessing? Is it not that we fail to be anxious for *nothing* and to bring *everything* by prayer and supplication with thanksgiving before God? We may bring nine difficulties out of ten to Him and try to manage the tenth ourselves, and that one little difficulty like a small leak that runs the vessel dry, is fatal to the whole. Like a small breach in a city wall, it gives entrance to the power of the foe.

But if we fulfill the conditions, He is certainly faithful, and instead of our having to keep our hearts and minds—our affections and thoughts—we shall find them kept for us. The peace which we can neither make nor keep will itself, as a garrison keep and protect us, and the cares and worries will strive to enter in vain.—J. HUDSON TAYLOR.

## God's Design for His Child

By JEAN NICOLAS GROU

It is undoubtedly a principle of faith that God has destined each one of His elect to a certain degree of glory; that consequently He calls each one to attain a certain measure of sanctity; that He has prepared for each a certain succession of graces, which all tend and lead to the decisive grace of final perseverance; finally, that in this design He has foreseen and arranged all the circumstances of the life of each one.

But in order to attain this degree of glory, to fulfill this measure of sanctity, not to break this chain of graces, never to wander from this order of Providence, it is evidently necessary that we must give our hearts fully to God in that critical moment when He is strongly urging us to yield them; for He only makes this request to accomplish His designs of mercy for us. If we refuse, His designs will not be executed and perhaps we may even be lost.

By this refusal of the heart to God I mean the unwillingness to give Him more than a share of it or to

give it under conditions and with certain reservations. These conditions and reservations are in reality a refusal to God, since He asks for them absolutely and entirely.

How many Christians of every condition, even the most holy, have incurred God's heavy displeasure for having refused Him this gift of these hearts! How many have had sad falls to reproach themselves with from which it has been hard to rise and leaving them still unable to feel an assured trust that God has pardoned them! How many have lived in imperfection, in lukewarmness, in trouble and anxiety of conscience avoiding introspection and never able to experience peace with God because they have not yielded to Him all He desired of them! How tortured is a Christian soul filled with such uncertainty about his greatest and dearest interests!

The design of God for each individual is fulfilled only in those who have committed themselves into His hands.

VOLUME 92 NUMBER 30

*the Alliance Weekly*

OFFICIAL ORGAN OF  
THE CHRISTIAN AND MISSIONARY ALLIANCE

A. B. SIMPSON, *Founder*  
H. M. SHUMAN, *President-Emeritus*  
HARRY L. TURNER, *President*  
NATHAN BAILEY, *Vice-President*  
WILLIAM F. SMALLEY, *Secretary*  
BERNARD S. KING, *Treasurer*

A. W. TOZER, *Editor*  
CHARLES E. NOTSON, *Assistant Editor*  
ANITA M. BAILEY, *Managing Editor*

Entered as second-class matter at the Post Office at Harrisburg, Pa. Published weekly by Christian Publications, Inc.

Subscriptions: United States and Canada, \$2.00; Foreign, \$2.75. Address correspondence on editorial matters to THE ALLIANCE WEEKLY, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing. (Printed in U. S. A.)



# The New Testament Church

By REV. WILLIAM F. BRYAN

## III. Her Exclusiveness

*"Ye are the salt of the earth . . . Ye are the light of the world" (MATT. 5:13, 14).*

It is not an uncommon thing to hear a wide-awake church or individual accused of being narrow and exclusive. Members of the household of faith should not be surprised at this, however, because it is the truth. The very nature of the church demands it. Her objectives and inner fellowship accent it. The true church will not only be an enigma to the unregenerate; she wields a sharp word and stands diametrically opposed to the whole world system. The Lord Jesus Christ spoke directly to the point in the words of our text.

Fallible men have been known to use illustrations that confuse rather than teach, but we are not considering the words of a man. Omniscience sets these terms before us; therefore we must approach the lesson with special caution and reverence. Jesus has bluntly stated a fact. "Ye are the salt of the earth . . . Ye are the light of the world."

A casual glance will reveal some of the basic characteristics of salt. All who antedate the deep freeze will immediately be reminded of the preserving power of salt. Among other things the church is a preserving influence in the earth when she functions normally. She will not prevent ultimate judgment, but her very presence is a reason for suspending judgment and her ministry is a potent force to retard and prevent corruption. This is illustrated in part by Lot and his deliverance from Sodom. The Scriptures give us the dramatic scene—Lot down in Sodom,

vexed with her ungodliness; Abraham up in the hills, pleading for the preservation of the city if a percentage of the population is found to be righteous; and the angel of the Lord laying hold of Lot to bring him out, assuring him that he could do nothing in the way of judgment while Lot remained.

The church is in the distinctive position of being our Lord's first concern. She is the pearl of great price, the bride in preparation for the groom, and the instrument of hope and righteousness. As the salt of the earth she cannot be true to herself or to her Lord and be neutral. She is an exclusive fellowship with a distinctive ministry. When she tries to adjust to those around her she becomes contaminated and loses her savor. Her very nature, her relationship to the Bridegroom, and her first and highest objective in life and ministry make her uncompromisingly and irrevocably different.

Salt is also a great healer. An old medical doctor of considerable fame once told a friend that if he were forced to relinquish every healing agent at his disposal save one, he would retain salt. The church is the only healing agent in this sin-afflicted world. Good moral men have recognized and appropriated some of her benefits and characteristics. As a result we have social reforms, charitable institutions and many other things that are good up to a certain point; but it is like having a high level peace conference

while refusing to recognize or acknowledge the Prince of Peace himself. Admittedly the root of this world's trouble is sin and the church is the only agent that has access to the cure. Once the cure has been found and applied, then all these secondary benefits will naturally follow.

If we would know just how far modern Christendom (including Fundamentalism) has slipped from her original position, it can be seen in that the professing church is mimicking and courting the world for her favors to a shocking and disgusting extent when she should be boldly proclaiming her mission. If the church is the salt of the earth (and she is), why must she try to carry out her healing ministry by imitating a world that is unquestionably corrupt? If the church sacrifices her sharp, tangy savor to avoid offense, then what will she use to produce the cure when she comes face to face with the world's ills?

Salt has another characteristic which is closely related to its healing potential. Salt resembles the sword, in that it kills in one direction while it heals in another. The church is the salt of the earth, and when she comes into full health and vigor there are some things that cannot live in her presence. Certain forms of bacteria and even plant life will wither under the biting, stinging force of fresh salt.

Most serious-minded believers have wondered why there is so much said about revival of religion in our



day with so little results in the lives of individuals and communities. In the days of Finney it was not uncommon for places of amusement to be closed as a result of revival because of the awful consciousness of divine holiness. In our day our converts may even go back to their professions on the stage and our churches continue in their coldness while we boast of what we have found in Jesus. We have no desire to be critical, but with a sad and troubled heart we would ask the question, Where is the savory salt? Where are the sin-blighting and God-honoring results? Where are the saints who love God and hunger for righteousness? The world is not impressed by saints who know only a positional salvation.

While the salty nature of the church would brand her as narrow in the sight of the worldly-wise, the second phase of our text explains her exclusiveness in a remarkable manner. Jesus said, "Ye are the light of the world." It should be remembered that He also said, "I am the light of the world" (John 8:12). Since the Scriptures plainly teach that Christ is "the way, the truth, and the life," that "in him was life; and the life was the light of men," and again, "he that hath the Son hath life; and he that hath not the Son of God hath not life," we will take it for granted that all believers understand and agree that the church is the light of the world by virtue of the indwelling Christ who is the Light of the world.

The church is, therefore, not only the light of the world, she is the only light this dark world has. There is absolutely no other agency or medium through which light may come. The Holy Spirit was given to the church. The revelation of Christ is by the ministry of the Spirit, for "no man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12:3). Jesus plainly told the disciples that the world could not receive the Holy Spirit. The privilege of the church and the believer is very great in this respect, but the responsibility is equally great. It is a staggering thing to realize that no one living in this needy generation can possibly serve as a channel of divine truth and light

except that minority who is known in heaven as the Body of Christ. What manner of persons should we be? Ye are the *light* of the world. Ye are the only recipients of divine light. Apart from you there is darkness and sin.

As the light of the world the church is the only authorized agent and dispenser of light. The disciples were forbidden to go out dispensing anything in the name of the Lord until that spiritual endowment on the day of Pentecost. Once the Holy Spirit had come the groundwork

church of the First-Born remembers her calling and position, earnestly seeking light from the only true source. If we do not receive and dispense light, we are failing the high calling of the church. If the church fails, the blood of souls is on her hands. She is as guilty as the pilot of a great transport plane would be if he considered every passenger personally responsible and so failed to bring the plane down in safety. It is the pilot's business to bring that plane down on the proper course. What if he asked the un-

*The children of this world have much joy that is ill-gotten; they steal joy, as it were, from God, for He commandeth them to weep and howl for the miseries that shall come upon them. It is no good sport that they laugh at; the sound of their mirth is the sound of fever and of raging. But faith may dance because Christ singeth. None have a right to joy but the redeemed, for joy is sown for us, and an ill summer will spoil the harvest.—SAMUEL RUTHERFORD.*

had already been laid and the church had no choice. Humanly speaking, they were the hope of the world. The responsibility had been committed to them; the directions were clear. They were to go; they were to be witnesses; they were to exclude none from the message and accept none who rejected the message. There were no geographical boundaries.

The ministry is a world ministry because we are the light of the world. We lose sight of the scope of the work when we lose sight of the source. The exclusive aspect is important. As we fail to hear from God we revert to Saul's type and begin to listen to everybody else. What is more repulsive than a body of believers (the light of the world) calling in for the purpose of securing counsel every Dick, Tom and Harry who may have attained a degree of success in the world? This is acceptable in matters that are purely financial or physical, but let us ever remember that darkness cannot produce light.

In its confusion the world is calling upon teen-agers to advise parents in public discussion panels, and many similar oddities are being practiced. Let those who are lost inquire where they will, but let the

initiated passengers how they would like to make the landing? It is the church's privilege and responsibility to receive the message of life and deliver it simply because she is the only agent or means in the world qualified to handle such a precious and delicate responsibility.

No intelligent person could understand the true nature and ministry of the church and at the same time expect her to be less than narrow and exclusive and extremely zealous. The twentieth-century church could not be intimidated and laughed at for her inconsistency if she had not first lost sight of the fact that she is not merely an influence in the world, but rather the light of the world.

There is still another expression of the church's justified exclusiveness which is possibly even more personal than anything mentioned thus far. We have seen that the church is obligated to seek truth and then make it known at any cost; but she is equally obligated to exemplify or demonstrate these eternal realities. In Second Corinthians 3:3 Paul says: "Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not

(Continued on page 15)





DAVID R. ENLOW, Editor

## HOME

**Poling donates house for children's center:** Dr. Daniel Poling, editor of the *Christian Herald*, nondenominational monthly in New York, has donated his house and 10 acres of property at Deering, N. H., for use as a children's center. It will be operated by the Christian Herald Association. The editor said the center will be used primarily for needy youngsters who require special physical rehabilitation.

**Bergy opposed to parsonages next to churches:** Most Bergymen are not in favor of having parsonages right next to churches, according to a survey made by the Parsonage Committee of the Southern California-Arizona Methodist Conference. Two hundred and seventeen ministers replied to a questionnaire about their parsonage preferences and prejudices. The majority said the parsonage should be within easy walking distance of the church but not next door, since then "there is a tendency to encroach upon the privacy of the home life of the parsonage family."

**Ice class hears of Little America services:** Temperatures of 90 degrees below zero are not too much to chill the religious interest of men who are serving with Operation Deepfreeze, the U. S. Navy's Antarctic expedition. Dr. Paul A. Siple, scientific leader of the International Geophysical Year exploration group which is now bedded down for the long Antarctic winter at Little America, sent a radio message to the Friendship Bible class which he teaches at Calvary Baptist Church in Washington, D. C. He said, "We are having regular Sunday Scripture and hymn services followed by open discussion on selected topics."

**Lutherans approve women students at seminary:** The right of women to pursue studies in Augustana Theological Seminary, Rock Island, Ill., was given official sanction by the ninety-eighth synod of the Augustana Lutheran Church at Omaha, Nebr. It unanimously approved a report from the seminary's board of directors recommending the adoption of such a policy.

**Minister begins road camp ministry:** A minister operating a specially equipped station wagon started a new spiritual ministry among the 2,456 prisoners confined in Virginia's thirty road camps. He is Rev. Raymond W. Gamble, who has been working as a junior chaplain at

the state penitentiary. His station wagon is equipped with a motion-picture projector, tape recorder, portable organ, pulpit, loudspeakers, Bibles, hymnals and literature. He plans to spend three or four days at each camp counselling prisoners, conducting services and showing religious films. He will eat with the inmates and sleep in the station wagon.

**College president elected Brethren moderator:** Dr. Desmond W. Bittinger, president of McPherson (Kans.) College, was elected moderator of the Church of the Brethren at its annual conference in Richmond, Va.

## ABROAD

**Indian charges Christians making mass conversions:** Charges that Christian missionaries in Mysore are taking advantage of "communalism" to bring about mass conversions of Harijans (untouchables) were made by a Hindu Independent member in a speech before the state legislative assembly at Bangalore, India. Communalism means discrimination between people on the basis of their caste.

**India seminary to build:** A plan to complete a \$105,000 building program in the next four years was proposed and approved at the annual meeting of the Coöperating Home Boards of the Union Biblical Seminary of Yeotmal, India, in session at Winona Lake, Ind., June 12. Representatives present for the meeting included Rev. Robert M. Christman, Christian and Missionary Alliance.

## PEOPLE SAY

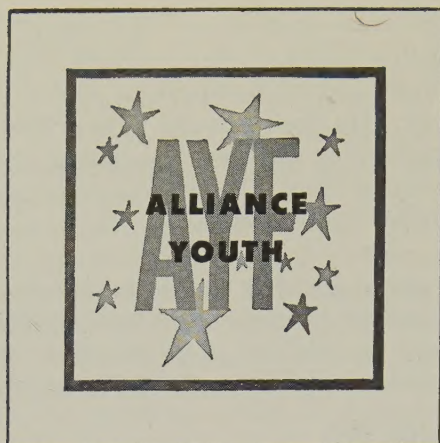
**Dr. Emlyn Davies, of Toronto, president of the Canadian Council of Churches:** "All the churches are talking evangelism and much planning. Money and efforts are being spent to achieve all the success possible. But it is an evangelistic movement within the churches; it is only the churches which are being stirred."

**Dr. John W. Williams, of Kansas City:** "It isn't enough that we invite boys and girls to our Sunday schools. We must make the lessons vital to their everyday problems. If we don't, they're likely to lose faith in the church and all it stands for. That's why I like to interest young people in all church activities. If we give them work to do and if we make the church a center of their lives, there's no limit to the amount of good they can accomplish in the future."

## ODDITIES IN THE NEWS

**Grocery chain offers \$2,000 for Sunday shopping ban:** Rogers Markets, Inc., operators of five large supermarkets in Fort Wayne, Ind., has announced it will contribute \$2,000 to any civic or religious organization successful in banning all Sunday food operations in the city. W. W. Rogers, chairman of the board, made the offer. At the same time he said his chain would go on a seven-day-a-week operation because it was forced to do so for competitive reasons.





WELDON B. BLACKFORD, Editor

## Summertime AYF Checkup

Just about now the AYF program in many churches appears to take on that wilted, summer look. Rising temperatures and the vacation atmosphere often seem to cast an indolent spell over AYF activities.

There is no doubt about it; the general disposition to relax, let down and take time off can deeply affect our spiritual impetus during these days. The question is whether or not we are going to let ourselves succumb to the trends of the season.

Proverbs 10:5 reads, "He that gathereth in summer is a wise son." Summertime may be a period of great spiritual opportunity for our Alliance youth fellowships. It is therefore important to buy up these God-given opportunities.

Consider some of the unusual advantages of planning a strong AYF program during the summer season:

1. School is out and students are home. There's no homework to think about, no school bells call our attention. It's true many AYFers have summer jobs, but evenings are more often free for other activity.

Many AYFers who are away at school during the year will be returning home for part or all of the summer. These students can be a tremendous help in stimulating the ministry and fellowship of an AYF during their days at home. It is important for the local AYF to take advantage of their presence and give them opportunity to make a contribution.

The AYF in White Plains, New York, has had a vital program for

college and high school students during the summer days. They sponsor a Bible study program for college and high school students. Visiting speakers teach each week. Invitations are sent to college and high school students throughout the community. The first meeting is a get-acquainted meeting, featuring a buffet dinner. The succeeding meetings begin at eight o'clock with a study of God's Word followed by a lively discussion period. The evening closes with refreshments. The program is reported to have resulted in many young people being converted to Christ and uniting with the AYF and the church.

2. Many churches in the community abandon a summer program. This ought to challenge the AYF toward a spiritual ministry in the community. The AYF testimony may be more effective during this time than any other period of the year.

3. Outdoor ministry and fellowship. This is the season when street meetings, community hymn sings, park services and tract distribution programs are most effective in the spiritual AYF ministry.

Think of all the things you can do together out of doors which will strengthen the fellowship of your AYF.

I know of an AYF that sponsored a weekly "Family Night" during the summer. Every Monday at six o'clock families would meet at the church with their picnic baskets. They ate together, played games and closed the evening with a ten-minute devo-

tional program. The fellowship of these evenings did much to help keep the church family together throughout the summer.

Let us also give serious thought to our individual spiritual outlook and personal responsibility to the testimony of the Lord during these summer days. It is extremely important for AYFers to guard against the spiritual declension which so often prevails during this time of the year.

The following check list is intended to help us keep our spiritual standard high:

1. *Do I let down in my daily devotions during the summer days?* Give time to Bible reading and prayer in the cool of the day.

2. *Do I let down in my summer attendance and interest in the AYF?* Be faithful!

3. *Do I let down in attendance at the regular church services?* We must not be tempted to go to other churches or not attend services because of the heat.

4. *Do I let down in my attendance at the summer midweek services?* Every AYFer should faithfully attend the prayer service.

5. *Do I give my financial support to the church while on vacation?* It is very necessary to give your weekly tithes and offerings to the support of the church while you are away.

6. *Do I honor the Lord's Day during the summer?* Remember, God did not create a recreation day, but the rest day.

7. *Am I a faithful witness while on vacation?* There are three basic rules for spiritual behavior while on vacation: Speak a word in season, witness through tract distribution and faithfully attend God's house while away from home.

8. *Do I plan to attend an AYF conference this season?* Every AYFer ought to spend part or full time at a summer Bible conference.



The rule that governs my life is this: anything that dims my vision of Christ or takes away my taste for Bible study or cramps my prayer life or makes Christian work difficult is wrong for me, and I must as a Christian turn away from it.—WILBUR CHAPMAN.





## Fruit from the Blacksmith's Shop

By MRS. S. T. BURNS, *French West Africa*

The puff, puff, puff of goatskin bellows and the almost constant hammering of the anvil in a blacksmith's shop are part of the background noises we live with day by day at Sangha, French Soudan. The shop is located near our house at the entrance to our native quarters and in it many have found entrance to the kingdom of God.

Among the Habbes blacksmiths are a special class in that they are set apart from the farmers. They do not marry with them, even though they are of the same tribe. If one of them should break the custom and marry a farmer, the offspring of that marriage would be social outcasts within the tribe.

Blacksmiths observe many customs and rites that are different from those of other people. Besides making all the tools for farming, they make old-style muskets, locks with intricate idols carved on the top, and all the carved household gods. Their wives are the hairdressers among women.

It was into the heart of one of these blacksmiths that the light of the gospel first shone among our Habbe people. Long before the missionary came to Sangha, Asegerema had put away his fetishes, realizing that they had no power. God sent the gospel to him and he became the first fruit from the blacksmith clan.

One of the daughters of Asegerema, Saniyenu, following their own customs, married her first cousin from a nearby village. Karawa was a handsome young man whose gracious manner could make the heart

of almost any girl beat faster. He wanted Saniyenu so much that he made a profession of Christianity and fought a fierce battle with his old heathen parents. Finally he cut the ties, moved away from his father's shop and started his own, the one near our home at Sangha. This was an unprecedented move, for the trade and the tools are a part of the son's inheritance.

Since he took that step his life has been changed completely. His first goal was to learn to read. What a struggle he had! At times we felt like giving up in despair because he was so slow, but with patience and effort he has attained his goal. In turn, his ability to read has increased his thirst for God's Word until now it is insatiable.

How different is Karawa's shop from his father's! There are no idols carved here, no implements made for use in fetish worship. Instead, Karawa, through his faithful witness, endeavors to carve the words of life in the heart of everyone who enters. The shop is always filled with those having work done, with those who simply want to pass the time of day, and with strangers. To each one the blacksmith bears witness to

*Ishaka and his wife are Habbe Christians working among their own people at Sangha. Ishaka received his Bible training at Ntoroso, and his wife graduated from the girls' school at Baramba, French Soudan.*

L. HILLMAN



the Lord Jesus Christ. Often he goes to the dispensary to preach or just to talk with the patients about the Lord. He is a splendid personal worker.

Over a year ago Karawa became dangerously ill with an ear infection. At that time he vowed to the Lord that if he was healed he would leave his shop (which is his livelihood) and make an evangelistic tour back to his father's people. The Lord healed him completely.

Karawa kept his vow. He and the young teacher who was stationed at Sangha at the time left their families and went to the Dé area. As a result of this faithfully kept vow, the Lord blessed and nearly two hundred people expressed a desire to "enter God's road." Since then two workers have been sent into this large Moslem area to witness and to establish a church.

A few months ago a man possessed with a demon and also so crippled with rheumatism that he could only crawl came to us for help. Being a blacksmith, he was given shelter and food by Karawa. Day after day as he received treatment, he heard the Word. After many weeks he decided to repent and accept Christ. Since then he is a changed man. He comes to church walking straight and upright, like a normal man. He was delivered from demon possession and is now possessed by the Lord. To all those in his home town he is a miracle of God's grace.

This man's heathen mother came to cook for him while he was here working in the blacksmith shop and receiving treatment from the nurse. At the same time, Karawa's mother-in-law was very ill, and one day fell into a coma. The nurse came running and simply said, "Come, it is Yasa."

By the time we arrived at her hut she was very restless and talking incoherently. We immediately called for the men, and as we gathered around her mat for prayer the Lord began to work. Before we left to have a prayer meeting for her in the church, she was quiet and rational. That very night she was sitting up talking with her older sister. God's power had been manifest in our midst!

The old heathen mother, who had seen the transformation in her son,



was in the hut when this miracle of deliverance took place. It spoke to her heart so that she, too, yielded to the Lord and accepted Christ as her Saviour. Then when we recently made a trip to the village of this old woman, a daughter came to the service and found Christ.

The faithful witness of one blacksmith has borne much fruit. Pray with us that this fruit will remain.

## Home Again in India

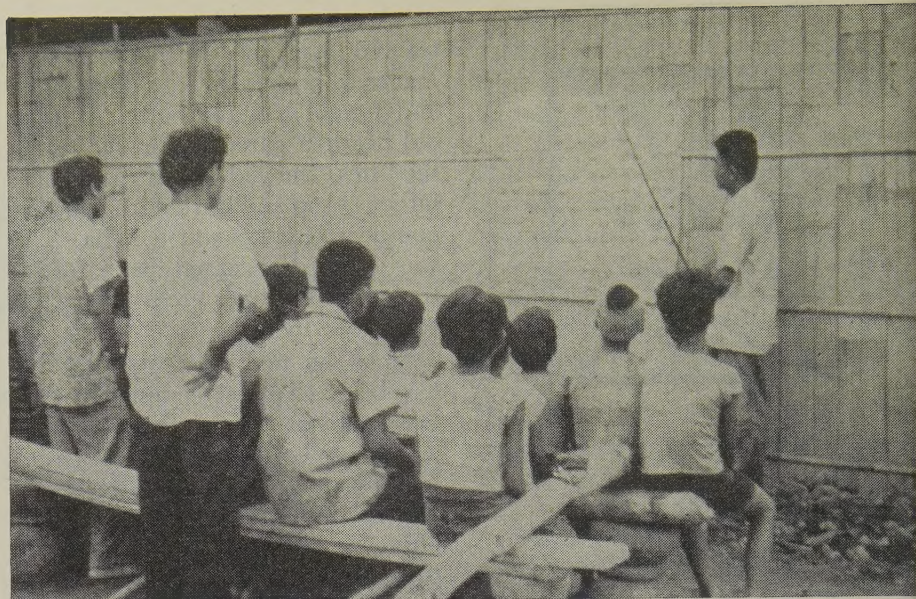
By JULIA DERR, *India*

As the ship on which Mrs. Schlatter and I were traveling approached Bombay harbor, our hearts were filled with joy. Most of our adult lives had been spent in this land and it was like coming home. Together we stood at a porthole and looked across the dark waters, watching the powerful rays from a lighthouse on shore as they flashed and blinked. A few hours later, at 2:30 A. M., I went on deck to watch the ship dock. How familiar everything looked! I began to feel that my furlough had been a dream.

Nevertheless, the next day when we went ashore many things impressed us as forcibly as though this were our first glimpse of India. There were crowds of people everywhere. A few people were elegantly dressed and rode in expensive cars, but most of them were poor. They looked thin and undernourished and were shabbily dressed. Many of them have no homes and at night long lines of them stretch on the sidewalks to sleep, with only a ragged bedspread or worn-out garment to put under them.

Instead of churches we saw Hindu idol shrines, Mohammedan mosques, Parsee fire temples and even Jewish synagogues. Though there is quite a large community of Christians in Bombay, it is very small in comparison with Bombay's two million inhabitants. And there are probably not more than fifteen Protestant churches in all of Greater Bombay and most of them have small congregations.

India is still a heathen country. Christ died to save her multitudes. It is our responsibility to let them know by going to them or by standing behind the ones who go.



A step in learning to read: Mr. Nicanor teaches illiterates to recognize syllables

W. BERG

# Literacy Promotes Light

*in building the Church in the Philippines*

By REV. WILLIAM BERG

**D**URING the past fifty years vast strides have been made in the Philippine Islands to decrease the number of illiterates. The government has done a noble job in establishing elementary schools throughout a large portion of the country's cities, towns and barrios, making at least an elementary education available to a large segment of its peoples. The rapid growth in population is placing an increasing burden upon the government budget to meet the growing demand for schools. But thousands still have no opportunity of receiving an education in government-sponsored schools. Particularly is this true of the pagan tribes living in remote places of the island of Mindanao.

The task of reaching these many pagan tribes with the gospel of the Lord Jesus Christ, delivering them from the burdens of sin, fear, superstition and ignorance, is one of the prime ministries and concern of The Christian and Missionary Alliance in the Philippines. In the southern half of Mindanao a great majority of these pagan tribes are looking to Alliance pastors and missionaries for spiritual help and guidance. The gospel has

spread far and wide among them. Several thousand have professed faith in the Lord Jesus Christ.

From the inception of this work the missionaries were aware that if the church was to grow spiritually and leaders were to be raised up, something must be done to teach these illiterate people to read. Through the vision and leadership of Miss Annetta Holsted (now on retiral in the States after many years of fruitful service on the foreign fields) a literacy program was begun. She heard of the successful method of Dr. Frank Laubach in teaching the illiterate Maranaw Moros of Central Mindanao. By his method the pupils could read in a few days. This inspired her to invite Dr. Laubach to come to Kidapawan and demonstrate his method. The Manobos of Kidapawan, among whom he worked, were at first amused but interested. As a result of this meeting a literacy program was launched among the tribal Christians of Cotabato and Davao provinces. Literacy materials were prepared and classes were held which resulted in many of the Manobos, Bagobos and Bilaans learning to read.



Postwar years saw the increasing need of literacy work among the many believing tribesmen. Improvements in materials and methods were made as the work progressed. Primary, intermediate and advanced reading materials were prepared and printed. Included in these materials were a catechism of Christian doctrines, a book of Bible stories, and translations of Bible portions.

As the demand for classes increased it was necessary to train more national workers to help with the work. By 1952, under the supervision of Miss Holsted, four nationals were devoting their full time to this ministry. At the present time there are two teams, with the same number of personnel, continuing to expand the work.

Since the year 1949 accurate records have been kept of all the classes. The names of all the pupils enrolled have been recorded together with notation of their individual attainment. This roster contains every age group, from the children to the gray-headed. A total of 4,179 names are listed on this register, a list that would be much larger if records had been kept earlier. Of this number 2,553 are now readers. The more than 200 lay preachers and Sunday school teachers are now for the most part readers of the Scriptures, mostly by virtue of the literacy classes. The people in 127 barrios (communities) have had an opportunity they would not have had otherwise. Hundreds

of Bibles and Gospel portions have been sold and distributed and are being regularly read in homes and churches. This is a miracle that was realized because of the love and vision of some of God's servants. This is a necessary part of establishing and building the church among a pagan, illiterate people. It is a task that can never be accomplished through a hasty visit, one that demands persevering labor.

A few weeks ago I, together with a pastor, went to visit in a barrio far interior. Six hours we hiked over hills and rocky trails, up rivers and through dense forests to visit a group of recently converted Atas. These are the first among this tribe to receive the gospel. Preceding us were Mr. Nicanor and Mr. Matab, two of the literacy workers. For one week they had been conducting classes in the church. Thirty-six eager students had attended almost every day.

This was the second visit of the literacy workers and already a number were in the advanced class and were reading from the Gospel of John. Some were still on the beginner charts and others in an intermediate stage. A new world of light and understanding was opening up to these precious lives. Lives that had been lived in darkness were coming into a new light.

It is one thing to hear the gospel message from the lips of another person, but it is quite another thing to

be able to read it for yourself. There are untold blessings that come from reading the Word of God, blessings that are denied to the illiterate. Today these hundreds of new literates acclaim with deep appreciation those who loved them enough to bear much physical suffering to help them. It has meant hiking over muddy, mountainous trails, living week after week in native homes and often eating only from the meager supplies of what the people had. It has demanded patience to go over and over the same charts, repeating and repeating until some of the dull, untrained minds are able to retain it.

Let us not forget in intercessory prayer this important phase of building the church among pagan, illiterate people the world over.

## Harvest in Famine Time

By REV. LESLIE COLE, Ecuador

Famine time, the three-month interval between harvest and the new planting, seems the best time to have Bible classes and children's meetings in the country churches.

Last February we went to Segovia for afternoon meetings with the children and believers, and evening evangelistic services. We were especially happy at the response of the children. For the first time it seemed that the seed fell on good soil. How lustily they sang and with what interest they followed the lessons.

About one hundred persons came to the evening meetings; the little church was as crowded as a city bus at noon! Mr. Ayuso's presentation of the gospel was well received. Many in Segovia agree that the doctrine of the evangelicals is right but *muy dura* (very hard), for it leaves no room for sin and vice.

We believe the Lord is doing a real work in the lives of a few Salasaca Indians also. Following a baptismal service, when seven believers from Segovia were baptized, a group of Salasacas remarked: "What is the matter with us? We have heard the gospel for fifteen years yet there are only a few that believe. In Segovia, where the church is only three years old, there are eighteen baptized and they have their own building." God answers prayer, and we believe He is moving among the Salasacas.

An advanced group of literacy students read from the Gospel of John. While Mr. Matab (left) and Mr. Nicanor observe, a Christian Tagabawa tribesman assists a new reader.

W. BERG







CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

### To the Fields

*Rev. and Mrs. B. A. Lofsted* and children, Marilyn, Richard, Martha and Robert, left Los Angeles by plane July 6, returning to Peru for their third term of service. They will be stationed at Huánuco.

*Rev. and Mrs. M. C. Allen* and children, David and John, left Los Angeles on July 7, returning to Indonesia for their third term. Mr. Allen is a member of the University Gospel Tabernacle in Seattle, Wash. Mrs. Allen is a member of the Alliance church in Visalia, Calif.

*Rev. and Mrs. Leigh F. Irish* left New York on July 7, returning to Israel after an extended furlough. They first went to the field in 1924, and last returned on furlough in 1950. For the past few years they have been teaching in the Toccoa Falls Bible Institute, Toccoa Falls, Ga. Mr. Irish will act as Board representative, freeing Rev. M. G. Griebenow and Mrs. Griebenow for furlough.

### On Furlough

*Rev. and Mrs. William W. Conley* and sons, William, Stephen and Michael, arrived in New York July 10 from Indonesia. They were stationed at Melak, East Kalimantan, during their past term. Mr. Conley has been subchairman of the East Kalimantan section of the field.

### The New Generation

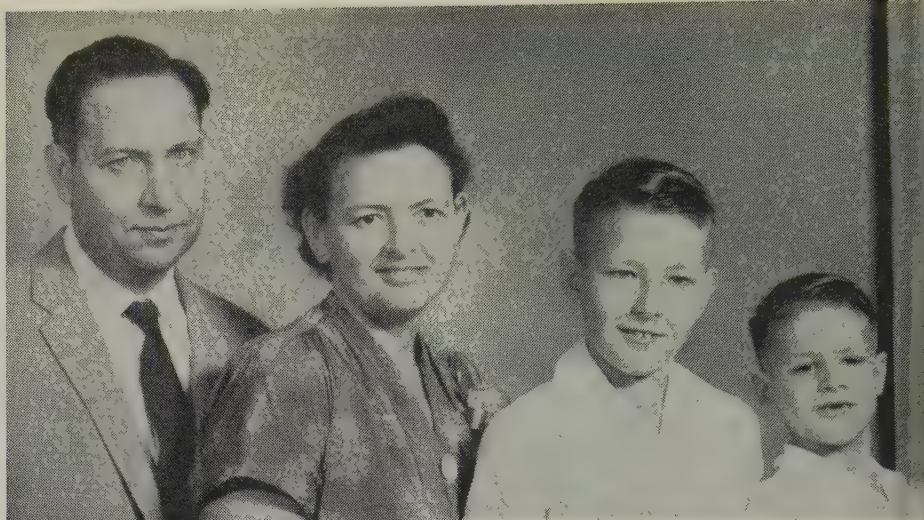
On June 4, to *Mr. and Mrs. Abe Tieszen*, San Francisco, Calif., a daughter, Cheryl Renae.

To *Rev. and Mrs. John E. Larkin*, Greenville, Ohio, a son, Rodney Alan, on June 24.

To *Mr. and Mrs. Jack McClements*, Ogden, Utah, a daughter, Becky Ann, on June 21.

To *Rev. and Mrs. Albert J. Webster*, Cortland, N. Y., a daughter, Esther Leone, on June 16.

To *Rev. and Mrs. Virgil R. Brisco*, Kingston, N. Y., a daughter, Joy Lynette, on June 23.



*Rev. and Mrs. M. C. Allen and sons, Indonesia*

### Pleasantview Church Burns Mortgage

The congregation of the Pleasantview Church, Meadville, Pa., held a special mortgage burning service on June 16, with Rev. D. C. Kopp, District Superintendent, as the guest speaker. During the service a memorial organ was also dedicated. Rev. John F. Morris, the pastor, presided, and Rev. C. F. Westover, pastor of the Meadville Alliance Church, offered the dedicatory prayer.

This work was organized in 1935 as a nondenominational church known as the Diehl Union Mission. In 1936 a schoolhouse was purchased and in 1949 a sanctuary was added, with the original building being used for Sunday school rooms. Formal dedication took place on July 15, 1951. The property is now valued at \$21,000.

In April, 1956, the congregation voted to enter the fellowship of The Christian and Missionary Alliance and on May 9, 1956, the church was officially organized. Alliance pastors who have served the church are Messrs. E. A. Goldener, Frederick Bowes and Walter L. Maurer, and Miss Florence Bromley.



*Rev. and Mrs. L. F. Irish  
Israel*

### Linotype Operators Wanted

Several positions for journeyman operators in the linotype department of the Evangelical Press in Harrisburg, Pa., are open for permanent employment. Excellent insurance benefits, holidays and vacations are provided.

Write to Mr. Spangenberg, The Evangelical Press, Third and Reily Sts., Harrisburg, Pa.

*Rev. and Mrs. B. A. Lofsted and family, Peru*





## Sunday

READING—1 John 1.

TEXT—"That your joy may be full" (verse 4).

There is nothing within the limits of the promises of God or the possibilities of faith and love which we are not entitled to claim through the everlasting covenant if we will but dare to appropriate it. . . . There are heights of fellowship with God into which we need to rise. Do you not want to know the prayer of the Holy Spirit in all its mighty possibilities? Do you not want to know the prayer of faith in God in all its limitless forces? Do you not want to know the prayer without ceasing and the abiding communion where the curtains are never closed and the Presence is never withdrawn? Do you not want to know the communion of wordless fellowship which waits upon the Lord; which brings in His very life and fullness, which breathes His breath and lies upon His bosom in perfect rest without a murmuring wave upon the peaceful shore?—A. B. SIMPSON.

Pray for The Island World; Eastern, South Pacific Districts, Mexico.

## Monday

READING—Song of Solomon 1.

TEXT—"Tell me, O thou whom my soul loveth, where thou feedest" (verse 7).

Do you not want the sympathetic intuition that catches the very thought of God, that meets the Spirit's finest shade, that understands the Master's will, that responds to the still, small voice, and reaches out into the very mind of God? Are these the things that weary you and oppress you and have no charm for you? Or does your spirit cry, "O thou whom my soul loveth, tell me where thou feedest, where thou makest thy flock to rest at noon?"

*I'm leaning close to Jesus' breast  
So close that I can hear  
The softest whisper of His love  
In fellowship most dear;  
And feel that His almighty hand  
Is with me in this hostile land.*  
—A. B. SIMPSON.

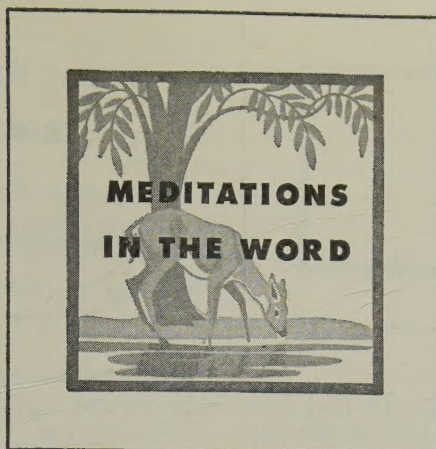
Pray for India; Western Pennsylvania District, Puerto Rico, Jewish Work.

## Tuesday

READING—Colossians 1:1-13.

TEXT—"Giving thanks unto the Father, . . . who hath delivered us from the power of darkness" (verses 12, 13).

During the war of 1914-18, the Chaplain General to the Forces, Bishop Taylor Smith, had been visiting a military hospital. On the way out he passed a party of convalescents who were seated around a table on which this quick eyes spied a bowl turned upside down. He said to the men, "Do you know the two things inside that bowl? No? *Darkness and uselessness.*" Then he turned it the right way up.



Compiled by EDITH M. BEYERLE

"Now," he said, "it is full of light, and ready to hold porridge or soup or anything you like to use it for. It is a converted bowl. Which are you men like? The inverted, dark, useless bowl? or the converted, light, useful bowl, because you have turned from darkness to light, from Satan to God?"—THE SUNDAY SCHOOL TIMES.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

## Wednesday

READING—Matthew 26:36-46.

TEXT—"Watch and pray" (verse 41).

*Christian, seek not yet repose,  
Cast thy dreams of ease away;  
Thou art in the midst of foes:  
Watch and pray.*

*Principalities and powers,  
Mustering their unseen array,  
Wait for thy unguarded hours:  
Watch and pray.*

*Gird thy heavenly armour on;  
Wear it ever, night and day;  
Ambushed lies the evil one:  
Watch and pray.*

*Hear the victors who o'ercame;  
Still they mark each warrior's way;  
All with one sweet voice exclaim,  
"Watch and pray."*

—CHARLOTTE ELLIOTT.

Pray for Indo-China, Thailand; North-eastern, Eastern and Central Canadian Districts.

## Thursday

READING—2 Samuel 7:18-29.

TEXT—"Then went king David in, and sat before the Lord" (verse 18).

We can get before the Lord anywhere by shutting our eyes to the world and looking up into our Father's face. Even in a crowd we can be really alone with God. We can commune with Him, too, in His works. Sweet wayside flowers whisper to us tender thoughts of God. The sea tells us of His power. The deep blue sky has suggestions of God's peace. The mountains speak of His stability and unchangeableness.

But there are other ways of going in before God. When we enter into our closets of prayer and shut the door we are in a real sense sitting before Him. We open our Bible and look into its pages with reverent heart and with open ear, and as we read the sacred words God talks to us. We bow in prayer and we are lying at Christ's very feet.—J. R. MILLER.

Pray for South America; Southwestern, Pacific Northwest Districts.

## Friday

READING—Hebrews 11:24-29.

TEXT—"Choosing . . . to suffer" (verse 25).

This portion of Scripture relating to the early years of Moses, the great human emancipator of Israel, reveals that this man of God was not a mere victim of unfavorable circumstances. His was not a case of suffering affliction with God's people because there was no alternative—he must either suffer or make a conscienceless getaway! That was far from being the actual fact. Instead, he took account of the entire situation, evidently carefully weighing the pros and cons. Then, without wavering in his conclusion, he deliberately chose to suffer with God's people rather than take the easier and more popular path of pleasure and self-indulgence, which most assuredly would include the "deceitfulness of sin." His was a worthy example. His choice cost him everything that worldly-minded people call dear, but it earned for him a most enviable reputation and a reward from God Himself.—PAMELL.

Pray for China, Hong Kong; North-western, New England Districts.

## Saturday

READING—Jeremiah 8:1-13.

TEXT—"All is well, all is well" (verse 11, Goodspeed).

In all ages there is the ready audience that will listen to the ones who shout, "All is well, everything is going along fine." This is usually just so much cover up of the real issues. Jeremiah disliked such people because he knew the real sin of the Lord's children. He saw the Lord coming at the time of harvest only to discover no grapes on the vines, no figs on the trees, and all that He had invested lost. The prophet knew that the goodness of the Lord could only be received after a full repentance had been made. He saw the migratory birds returning when the seasons changed, yet Judah not returning unto the Lord. "Everyone plunges ahead like a cavalry charge," cried Jeremiah, "going some place, but not knowing where." How like our own age! One which is so adept at self-flattery, so proficient in veneering over the sins of the day, and so unashamed of its actions and thoughts.—SELECTED.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.



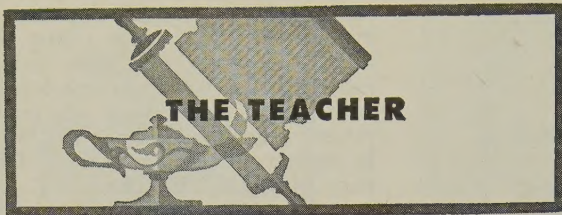
## SUNDAY SCHOOL LESSON—AUGUST 4, 1957

## Ruth, the Foreigner in the Midst

Ruth 2:8-13; 4:13, 17

DEVOTIONAL READING—Deuteronomy 10:17-21

GOLDEN TEXT—"The stranger that dwelleth with you shall be unto you as one born among you."—LEVITICUS 19:34.



## BACKGROUND AND LESSON ORIENTATION

This is a highly redemptive account of a Gentile Ruth who because of her obedience and loyalty won a place in the plan of God. It has human interest and social value, but above all it has spiritual worth. Because of a famine in Israel Ruth was brought in contact with a Jewish family into which she married. Because of the death of the male members of the household Ruth was faced with the decision of remaining in Moab as a widow or returning to Canaan with her mother-in-law. Her choice was settled because of her genuine love for Naomi and the impression which she had gained of the religion of that nation to which Naomi returned. The spiritual rewards which followed her faith were redemptive—she was the grandmother of David the king. The security and love which she won were added blessings.

## SIMPLIFIED OUTLINE

1. Boaz Shows Favor to Ruth—Ruth 2:8-13.
2. Boaz Takes Ruth as a Wife—Ruth 4:13.
3. Ruth, the Mother of Obed—Ruth 4:17.

## COMMENTARY ON THE PRINTED TEXT

1. *Boaz Shows Favor to Ruth* (Ruth 2:8-13).

Ruth, probably frightened and uncertain in the fields of Boaz, was overwhelmed by the favor which he immediately showed her. This story is significant in that in every case the impression which Ruth received of the chosen people of God was good.

Boaz knew the dangers which would beset this foreign maiden among the workmen and laborers in his field, and thus he left strict orders that she was to be given freedom and protection. When he revealed to her that he had already taken these steps her natural modesty manifested itself in the ensuing conversation (v. 13). She was permitted to eat and drink with the hired laborers. Ruth knew her place as a foreigner and a woman.

Although this initial favor shown to her may have been born of Boaz' duty to Naomi his kinswoman, it was soon enhanced by Ruth's own beauty and modesty. Boaz had assured himself of all the necessary information about

## KEY WORD ANALYSIS

"Moab" (1:1) was one of the sons of Lot from the incestuous union with his own daughter. The area settled by this tribe lay south of the Dead Sea. Although the Moabites did not attack Israel on their journey from Egypt, they did become frightened and refused them passage. God would not permit Moses to attack them. It is well to

Ruth. The thing which impressed Boaz most was the favor and acceptance which Ruth had shown in response to the consistent lives of Naomi and Elimelech in Moab. Boaz assured her that the God of Israel would recompense her faithfulness.

2. *Boaz Takes Ruth as a Wife* (Ruth 4:13).

Boaz followed the law of Moses in making possible his marriage to Ruth. He contacted the nearest kinsman who was obligated to lay claim to the inheritance of Elimelech. When he discovered that the kinsman was willing to forfeit his favor, Boaz himself redeemed Ruth. In the interesting ceremony described in 4:1-12 the contract was sealed before the elders of the city at the gate of justice. It seems from the spirit of the context that Boaz was not coerced into the union but found true joy in effecting the steps.

The account from Ruth is one of the best sources available of the social activity of the nation in that period. It also shows Israel in a serious attempt to fulfill her call as a priest nation. The

## CONTEXTUAL CONSIDERATIONS

Naomi and her Moabitish daughter-in-law had settled in the little town of Bethlehem where Naomi felt their destiny would lie. Boaz, a rich farmer, while harvesting a crop of barley, took note of the stranger and showed her godly sympathy and kindness. After the relation which Ruth held to him through the dead Elimelech, Naomi's husband, was established he responded to Ruth's proper procedure which was inspired by Naomi. Boaz, following the law of God, cleared away every obstacle and ultimately took Ruth as his lawful wife. In the process of time Naomi became the proud grandmother of Obed, the father of David. Thus was Gentile blood caused to flow in the veins of the Seed of the woman who would bruise the head of the serpent. A stranger had won her way by faith in Israel's God.

remember that Balak resorted to the services of Balaam to pronounce a curse on them, an act he was not permitted to do. The initial attack from Canaan was launched from Moabite territory. It was here that Balak got his revenge and put into operation the corruptive plan suggested by Balaam—seducing the Israelites to fornicate with Moabite women.

blessing pronounced upon the couple (4:11, 12) fully reflects the excitement and pleasure which the anticipated union afforded the town.

3. *Ruth, the Mother of Obed* (Ruth 4:17).

It is interesting to observe Naomi triumphant in her faith. Although the account centers in Ruth the Moabitess it is Naomi who moves quietly behind the scenes to bring the story to such a great climax. Like Jochebed, she enjoyed the privilege of nursing a covenant child. Rewards such as these are God's tangible means of recompensing faithfulness. Nothing could have brought Naomi more personal joy than to hold this child in her arms. In every sense of the word this was Naomi's son as well as Ruth's child.

The neighbors saw in Obed something more than the ordinary and gave to the child the name meaning "servant." The events which had united Ruth the Moabitess and Boaz the Israelite were such as reflected the hand of God at work among men for redemption.

with the journey to Palestine. The full significance of Ruth's part in the drama may be drawn from reading Matthew 1:5 in which the Book of Ruth is condensed into five words. In fact, that verse is a good place to begin the lesson.

## HELPFUL HINTS FOR LESSON PREPARATION

This lesson will be specially enhanced by the use of a map. A map of lower Palestine, the area covered by the account, may be used by the teacher to trace the events beginning



## The New Testament Church

(Continued from page 6)

in tables of stone, but in fleshy tables of the heart."

This matter of truth being written on the heart by the operation of the Holy Spirit is another development and expression of light. As such it carries both the great and sacred privilege of receiving a personal imprint of truth and the solemn responsibility of making the message available to the waiting world. We are all familiar with the process of taking and developing pictures. The subject must pose or act under proper lighting effects. The film is then taken into the darkroom and the picture is developed or stamped. From this point the likeness may be viewed but it may never be changed.

The human spirit and personality, as a member of the Body of Christ, must be exposed to proper light. There must be the "darkroom" of undisturbed devotion and worship where the truth is indelibly stamped

on the soul as eternal truth; from that point the message must not be hid. It must not be changed.

In this case men are not affected as much by what we say or believe as by what we are. The truth becomes a part of the man, and the man a part of the truth. Paul said, "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus." After a certain night vigil Jacob halted as he walked. After certain experiences the believer becomes the living epistle which fire cannot burn.

May God revive His work in the midst of the years, until the church is recognized again as the salt of the earth, the light of the world, the living epistle of eternal realities.

◆ ◆ ◆

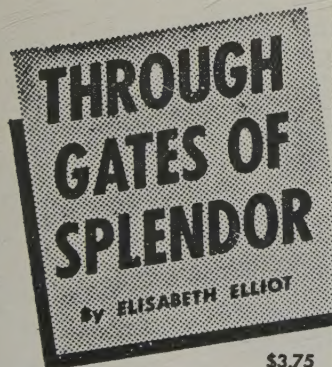
## New Testaments for Indonesia

Having been informed of the demand for New Testaments which resulted from the unexpected popularity of the Light of Life correspondence course in the Republic of Indonesia, (THE ALLIANCE WEEKLY, June 12, page 16), The Bible Meditation League has undertaken to supply sufficient copies to meet the need. This arrangement had been put quietly into operation before the appeal on the back page of THE ALLIANCE WEEKLY appeared, though we were not aware of it. It is with gratitude to God that we acknowledge this wonderful provision. The need for prayer is still urgent that those who read will understand and that their lives will be transformed by the Spirit of God.

Gifts for this purpose which are sent to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y., will be used to help make up the amount needed.

→ THIS IS THE SPEAR that killed missionary pilot Nate Saint—wrapped with a Gospel tract dropped from his plane

**The incredible story of the jungle missionary martyrs**



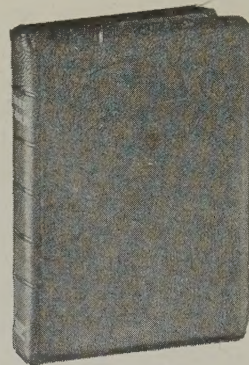
\$3.75

**WITH 64 PAGES OF AMAZING PHOTOS**

CHRISTIAN PUBLICATIONS, INC.  
Third and Reily Sts., Harrisburg, Pa.

WILLIAM H. DIETZ, INC.  
10 So. Wabash Ave., Chicago 3, Ill.

## How well do you know your Bible?



The Cambridge Cameo Teacher's Bible is especially designed to help you know the Bible better. Whether you're a Sunday School teacher, an adult Bible class teacher, or a person who feels he could learn more about the Bible and its meaning—you will profit by having this Bible and its three important teaching aids:

- Concordance to the Old and New Testaments
- Cambridge Bible Atlas and Index
- Concise Biblical Encyclopedia

The Cambridge Cameo Teacher's Bible comes in two editions. Both have center-column references, Cambridge Superthin India paper, overlapping covers, leather lining, red under gold edges, gold title. They measure 6 $\frac{7}{8}$ " x 4 $\frac{3}{4}$ " and are 1 $\frac{15}{16}$ " thick.

38X—Pin grain black Morocco leather .....\$15.00

39X—De Luxe edition. Levant grain black Morocco leather .....\$16.00

These and other Cambridge Bibles can be

Ordered from either house

Christian Publications, Inc.

Third and Reily Streets  
Harrisburg, Pa.

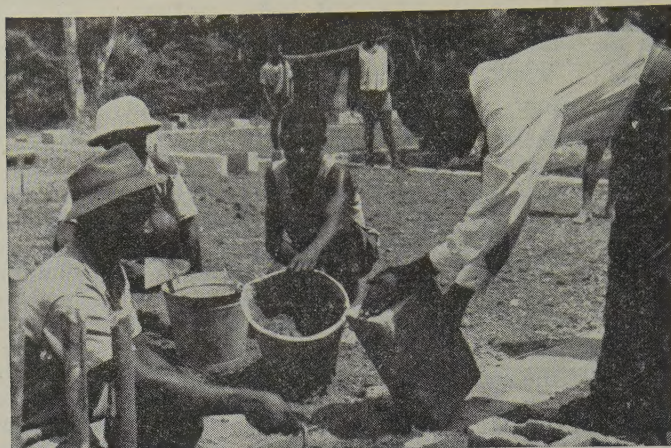
William H. Dietz, Inc.

10 South Wabash Avenue  
Chicago 3, Illinois

Kindly add 15c for postage, handling and insurance when orders are less than \$3.00 and 5c for each additional dollar or fraction thereof.



## ALLIANCE MISSIONS ON THE MARCH



BETTY ANN FAIRLEY

*Laying the foundations for new Bible school, Gabon*

### A Permanent Building for Gabon School

**B**IBLE training in Gabon began with the first convert. Timothy Nsenge, who is now an ordained pastor from the Bandjavi tribe, sat on a log, reading the Bible with the missionary and discussing its teachings.

Later other converts joined in the study. Short term Bible schools were soon developed and later the Mission established the central Bible school with a full four-year course. Last year twenty-six students were enrolled. The students' wives and children also come, and receive instruction in domestic arts.

In the beginning classrooms and dwellings were hastily thrown together by the students. But these grass "hangars" with their light frames quickly deteriorate and must frequently be rebuilt. The development of the church in Gabon and the changes which are taking place among African peoples require an increase in the number of trained leaders. A log or a grass hut can no longer meet the need.

A building of permanent materials is now under construction. Severely simple, this structure made of cement blocks and having corrugated roofing is to have four classrooms and a combination office and Bible literature room. Part of a wall in each room is to be plastered and will be painted to serve as a blackboard. Cement and roofing materials are urgently needed to enable completion of the building in time for the opening of school this fall.

Have you a burden for the evangelization of Africa? Your gifts toward building the Bible school will hasten the day when the church will move confidently forward, led by Spirit-filled men who have a rich knowledge of the Word of God. Only by the African church can the tremendous responsibility toward the vast multitudes in unreached tribes be met.

*Kindly designate gifts "Gabon Bible School" and send to the Treasurer*

**THE CHRISTIAN AND MISSIONARY ALLIANCE**

260 West 44th St., New York 36, N. Y.    61 Glenvale Blvd., Toronto 17, Canada